This book is part of the celebrated Ireland forgery of the Shakespeare papers — There is a clumsy ignorance in it which makes one wonder at the credulity of any tolerably informed man who could give it a moments attention. What then are we to think of those many & great names who sanctioned this forgery, after inspection of the papers, with their signatures. What can we think but that the wisest men may be gulled by the clumsiest imposture. The miserable & totally unsuccessful attempt to imitate the antient mode of spelling, & the lamentable

insipidity & jejuneness of the remarks attributed to our immortal Bard. The anecdote [illegible] about the killing of Julius Cæsar, which was not written till 1607 & a thousand other absurdities even in this little [illegible] are so palpable that no one under the most ignorant could miss them, or how the most unprincipled could dare to produce them

I. Barton

Philadelphia
Oct 12. 1817

such cursed assurance,
is past all endurance.

A TRVE REPORT *OF THE IMPRISON-* ment, the Arraignement, and Exe- *cution of the late Traytors.*

VVITH

A RELATION OF THE *other Traytors which were executed at* VVorceſter, the 27. of Ianuary laſt paſt, *with others that were executed at* VVolner-Hampton.

Wm Shakſpeare

LONDON
Imprinted for Ieffrey Chorlton,
and are to be ſolde at his ſhop, at
the Great North dore of Powles,
1606.

TO
All faithful and obedient Subiects

Entle Reader, the horible & abhominable Treaſō of the traytors lately executed, with many others, ſome already executed at Worceſter, & Wolnerhāpton, & others their cōfederats, whom God of his mercy, at his good pleaſur bring to light, & giue the due puniſhment of their deſerts. This treaſon I ſay, ſo horrible and deteſtable in the ſight both of God and man, for which their bewitched hearts, not hauing that true repentance, that in

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true Christians may bee required : I haue set thee downe a briefe discourse touching the Arraignement of these that were here in London and Westminster, vpon iust condemnation executed vpon Thursday and Friday being the 30. and 31. dayes of Ianuarie last past, to the ioy of all true subiectes, that liuing vnder so blessed and gratious a King, may reioyce to see the cutting off, of all such accursed traytors, as entend the death of his Maiestie, and subuersion of the whole kingdome : and so beseeching God to roote out all such wicked weedes as may bee hurtfull in so good a ground as this our land, which I hope dooth containe a world of louing Subiectes vnto his Maiestie, and their Countrie,

trie, which do continually pray to God to blesse his Maiesty, with our gracious Queene, Prince Henrie, and the rest of his royall Progeny, with long life, a blessed peace, and neuer ending happinesse, & to continue his holy worde and blessed Peace among vs, and to giue vs all grace with one heart, euer to loue & serue him in all true faithfulnesse. Fend.

Your louing friend,

T. VV.

A Briefe Diſcourſe vpon the Arraignement and Execution of the 8. Traytors, *Digbie*, the two *Winters*, *Grant*, *Ruckwood*, *Caies*, *Bates* and *Iohnſon*, alias *Faulkes*, foure of which were executed in *Paules Churchyeard* in *London*, vpon thurſday being the 30. of *Ianuarie*: the other 4. in the olde *Pallace* in *Weſtminſter*, ouer againſt the *Parliament houſe*, vpon *Friday* next following.

NOt to aggrauate the ſorrow of the liuing in the ſhame of the dead, but to diſſwade the idolatrouſly blinded, from ſeeking their owne deſtruction, in the way to damnation, I

haue here briefely ſet downe a diſcourſe of the behauiour and cariage of the eight perſons afore named, from the time of their impriſonmẽt, to the inſtant of their death: the nature of their offence, the little ſhew of their ſorrow, their vſage in priſon, and their obſtinacie to their end. Firſt, for their offence, it is odious in the eares of all humaine Creatures, that it could hardly be belieued, that ſo many monſters in nature, ſhould carrie the ſhapes of men: Murther, oh, it is the crying ſinne of the world, & ſuch an intended Murther, as had it take effect, would haue made a world to crie? and therefore the horror thereof, muſt needes be hatefull to the whole world to heare of it.

Men that ſaw them goe to their Execution; did in a ſort grieue to ſee ſuch proper men in ſhape, goe to ſo ſhamefull an end, but the end was proper to men of ſo vnproper minds, who to ſatisfie a blinded conceite, would forget their duties to God and their King, and vnnaturally

ſeeke

ſeeke the ruine of their Natiue Countrie: They are ſaide to be borne vnhappy, that are not ſome way profitable to their Countrie, and then how accurſed are they borne, that ſeeke the deſtruction of the whole kingdome?

Papiſts will perhaps idely ſay, it was a bloody executiō, but in reſpect of their deſert, in the blood they enteded to haue ſhedde, it was a merciſull puniſhment; For if *Iezabel* a Queen for ſeeking the murther of one priuate man, was throwne out of a window, and fedde vppon by dogs: How can theſe people be thought to be cruelly vſed, that could entend and practiſe ſo horible a villany, as the death of ſo gracious a King, Queene, & Prince, ſo noble Peeres, & the ruine of ſo flouriſhing a kingdome.

But ſince my entent is chiefely to make report of the manner of their demeanors from the priſon to the Arraignement, & from thence to Execution: I will truely ſet downe, what I haue gathered touching

ing the same. After their apprehension in the Countrie, and brought vp to London, vpon the Apparance of their foule treason, before his Maiesties most Honorable Councel, they were by their commandement committed to his Maiesties Towver of London, where they wanted nothing, that in the mercy of a Christian prince was thought fit, and indeed too good for so vnchristian offenders.

For in the time of their imprisonment, they seemed to feele no part of feare, eyther of the wrath of God, the doome of iustice, or the shame of sinne, but as it were vvith seared consciences, senceles of grace, liued as not looking to die, or not feeling the sorrovve of their sinnes; and novv that no subtill Foxe, or rather Goose that vvould faine seeme a Foxe, shall haue cause to say or thinke, that the iustice of the lavv hath not beene truely ministred, according to the rules of the diuine vvil, behold here a true report, as I said before of their behauiour, and carri-

riage

riage, from their apprehenſion, to their impriſonment, and from condemnation to their execution. In the time of their impriſonment, they rather feaſted with their ſinnes, then faſted with ſorrow for them, were richly apparrelled, fared deliciouſly, and tooke Tabaccoe out of meaſure, with a ſeeming careleſneſſe of their crime, as it were daring the Law to paſſe vppon them: but the Almightie and our moſt mercifull good God, firſt reuealed them: His Maieſties and his Counſailes carefull head apprehended them, the law plainely did diſcipher them, Iuſtice gaue iudgement on them, and death made an end of the. But to come to their Araignment, and to deliuer the manner of their behauiour, after they wente from the Tower by water, & come to weſtminſter before they came into the hal, they made ſome halfe howres ſtay, or more in the Star-chamber, vvhether being brought, & remaining til the Court, vvas al ready to heare them, and according to the law

to giue iudgement on thé, it was ſtrange to note their carriage, euen in their very countenances: Some hanging downe the heade, as if their heartes were full of doggednes, and other forcing a ſterne looke, as if they would feare death with a frowne, neuer ſeeming to pray, except it were by the dozen vpon their beades, and taking Tabaccoe as if that hanging were no trouble to them; ſaying little but in commendation of their conceited religion, craning mercy of neither God nor the king for their offences, and making their conſciences, as it were as wide as the worlde, and to the very gates of Hell, to bee the cauſe of their Helliſh courſes, to make a worke meritorious.

Now being come into the Hall, and vpon the Scaffold, at the barre ſtanding to anſwere to their inditementes, they all pleaded not guiltie, but were all found guiltie, *Digbie* without crauing mercy, or fauour of either God or the king, made

onelie

onely fiue worldly requests, that his wife might haue her Iointer, his children the lands intailed by his Father, his sisters their legacies in his hand vnpaid, his debts paid, and for his death, to be beheaded, and not hanged.

Thomas Winter in like manner thinke-ing himselfe already halfe a Saint for his whole villanie, said little to any purpose, that either made shew of sorrow, or sought mercie, but onely made a re-request to the King for mercy towardes his Brother, in regard of his offence as he said, thorough his onely perswasi-on.

His brother sayed little, but with a guiltie conscience, swallowed vp a con-cealed griefe, with little shew of sor-row for that time.

Graunt stubborne in his Idolatrie, see-med nothing penitent for his villa-nie, asked little mercie, but as it were

care-

careles of grace receiued the doom of his desert.

The yonger *Winter* said little; but to excuse the fowlenes of his fact, in beeing drawne in by his brother, and not of his owne plotting, with little talke to little purpose, troubled the time the lesser while.

Ruckwood out of a studied speech woulde faine haue made his bringing vppe and breeding in idolatrie, to haue beene some excuse to his villanie, but a faire talke could not helpe a fowle deed, and therefore being found guilty of the treason, had his iudgement with the rest of the traytors.

Now after their condemnation and iudgement, beeing sent backe to the Tower, there they remayned till the Thursday following, vppon sleddes & hurdles, they were drawne into Powles Church-yearde; Fowre of them, vz. *Everarde Digbie*, the elder *Winter*, *Graunt*, and *Bates*, of whome I forgat to speake, ha-

hauing no great matter to ſpeake of, but onely that being a villaine, and hoping of aduancement by the ſame, he had the rewarde of a traytor.

Now theſe foure being drawne to the Scaffolde, made on purpoſe for their execution: Firſt went vp *Digbie* a man of a goodly perſonage, and a manly aſpect, yet might a warie Eye in the change of his countenaunce, beholde an inwarde feare of death, for his colour grew pale and his eie heauie, notwithſtanding that hee enforced him ſelfe, to ſpeake as ſtoutly as hee could, his ſpeech, was not long and to little good purpoſe onely that his belied conſcience, being but indeed à blinded conceit, had led him into this offence, which in reſpect of his religion *alias* in deede Idolatrie, hee held no offence but in reſpect of the law he held an offence for vvhich, hee aſked forgiueneſſe of God, of the king, and the vvhole kingdome, and ſo vvith vaine, and ſuperſtitious croſſing of him ſelfe betook

him to his Latine prayers, mumbling to him ſelfe, refuſing to haue any prayers of any, but of the Romiſh Catholicks, vvent vp the Ladder, and vvith the helpe of the hangman made an end of his vvicked daies in this vvorld.

After him vvent *Winter*, vp to the Scaffold vvhere he vſed fevv vvords to anie good effect, vvithout aſking mercie of either God or the king for his offence, went vp the ladder, and making a fevv prayers to himſelfe, ſtaide not long for his execution.

After him went *Graunt*, who abhominably blinded with his horrible idolatrie, though he confeſſed his offence to bee hainous, yet would faine haue excuſed it by his conſcience, for Religion: a bloodie religion, to make ſo bloody a conſcience: but better that his bloode and all ſuch as hee was, ſhould bee ſhed by the iuſtice of law, then the bloode of many thouſandes to haue beene ſhedde by his villanie, without lawe or iuſtice: but

but to the purpoſe, hauing vſed a fewe idle wordes to ill effect, hee was as his Fellowes before him, ledde the way to the Halter: and ſo after his croſſing of himſelfe, to the laſt parte of his tragedie.

Laſt of them came *Bates*, who ſeemed ſorie for his offence, and asked forgiuenes of God, and the king, and of the whole kingdome, prayed to God for the preſeruation of them all, and as hee ſayed, onely for his loue to his Maiſter, drawne to forget his duety to God, his king and Countrie, and therefore was now drawne from the Tower to Paules Churchyeard, and there hanged & quartered for his treacherie. Thus ended that dayes buſines.

The next day being Friday, were drawne from the Tower to the old Pallace in VVeſtminſter, ouer againſt the Parliament houſe, *Thomas Winter* the yonger brother, *Ruckewoode*, *Cayes* & *Faulks* the Miner, iuſtly called the Deuill of the Vault: for had hee not beene a Deuill

incarnate, he had neuer conceiued ſo villanous a thought, nor been employed in ſo damnable an action. where *Winter* firſt being brought to the Scaffolde, made little ſpeech, but ſeeming after a ſort as it were ſorry for his offence, and yet croſſing himſelfe, as though thoſe were wardes to put by the Deuils Stoccadoes, hauing already made a wound in his ſoule, of which, he had not yet a full feeling, proteſting to die a true Catholicke as hee ſaid; with a very pale and dead colour went vppe the ladder, and after a ſwing or two with a halter, to the quartering block was drawn, and there quicklie diſpatched.

Next him came *Ruckwood*, vvho made a ſpeech of ſome longer time, confeſſing his offence to God, in ſeeking to ſhedde blood, and asking therefore mercy of his diuine Maieſtie, his offence to the King, of whoſe Maieſtie hee likevviſe humbly aſked forgiuenes, his offence to the vvhole ſtate, of whome in generall he asked forgiuenes.

giue neſſe, beſeeching God to bleſſe the king, the Queene, and all his royall Progenie, and that they might long liue to raigne in peace, and happineſſe ouer this kingdom, but laſt of all to marre all the pottage with one filthy weed, to mar this good prayer, with an ill concluſion, hee prayed God to make the King a Catholike, otherwiſe a papiſt (which God for his mercy euer forbid) & ſo beſeeching the King to be good to his wife and children, proteſting to die in his Idolatrie a Romiſh Catholicke, he went vppe the ladder, and hanging till hee was almoſt dead, was drawne to the blocke, where he gaue his laſt gaſpe.

After him came *Caies*, who like a deſperate villaine vſing little ſpeech, with ſmall or no ſhew of repentance, wente ſtoutelie vp the ladder, where not ſtaying the Hangmans turne, turned himſelfe of with ſuch a leape, that vvith the ſwing he brake the Halter, but after his fall, was

quicklie drawne to the blocke, and there was quicklie deuided into foure partes.

Laſt of all came the great Deuill of all, *Faulkes alias Iohnſon*, who ſhoulde haue put fire to the powder: His body being weake with torture and ſicknes, he vvas ſcarſe able to goe vp the ladder, but yet vvith much adoe, by the helpe of the Hangman, vvent hie enough to breake his necke vvith the fall: vvho made no long ſpeech, but after a ſort, ſeeming to be ſorrie for his offence, asked a kinde of forgiuenes, of the King, and the State, for his bloodie intent, with his croſſes & his idle ceremonies, made his end vpon the gallowes, and the blocke, to the great ioy of the beholders, that the land vvas ended of ſo vvicked a villaine.

T hus haue *I* ended my diſcourſe vppon the Arraignement, and execution of theſe eight traitors executed vpon thurſdaie, and friday laſt paſt in paules church-yard and the old pallace at weſtminſter.

Now there is certaine report of the execuci-

cution done on mundaie being the 27. of Ianuarie in the citie of worceſter, vpon one *Perkiſes* & his man, for the receiuing of traitors. vz. *Rob. Winter, Stephen Littleton*, & two more executed at VVolnerhãpton for the ſame. God be bleſſed for it & continue the Iuſtice of law to be executed vpon all ſuch rebellious & traitorous wretches as either plot ſuch villanies, conceale ſuch treaſons, or relieue ſuch traitors, for ſince the betraying the Lord of heauen and earth, was there euer ſuch a helliſh plot practiſed in the world? if the Pope were not a verie Diuell, and theſe Ieſuites, or rather *Iebuſites*, and *Satanicall Seminaries*, verie ſpirites of wickedneſſe, that whiſper in the eares of *Euahs* to bring a world of *Adams* to deſtruction how could nature be ſo ſenceles or reaſon ſo graceles as to ſubiect wit ſo to wil, as to run all headlong to confuſion? is this a rule of religion? or rather of a legiõ, where the *Sinagogue* of Sathan ſat in counſaile for the worlds deſtruction, for the ſatisfactiõ

of

of a lowzie humor or bloudy deuotion, or hope of honor, or to make waie to ſome mad fury to bring the moſt floriſhing kingdome on the earth to the moſt deſolation in the world, to kil at one blow or with one blaſt, King, Queene, Prince and Peere, Biſhop, Iudge and Magiſtrate to the ruine of the land, and vtter ſhame to the whole vvorld, and left naked to the inuaſion of anie enemie: is this a holy father that begets ſuch vvicked children? is this religion, vvhere is no touch of charitie? or is there anie ſparke of Grace, in theſe prieſtes? that ſo poiſon the ſoules, & breake the neckes of ſo many people.

Ignorance in the ſimple and Idolatrie in the ſubtil, take ceremonies for certainties ſuperſtition for religion, enuie for zeale and murther for charitie, what can that church be but hell where the diuill ſings ſuch maſſes: *ſeruus ſeruorum* ſaies hee that would be *Dominus dominorum* ſeruant of ſeruants, that would be maiſter of maiſters; is not he a cunning heards-man,

that

that can make one painted cow, or printed Bull giue him more milke, then many a Heard of better kine: are not theſe ſweete Notes to bee taken in the nature of the Popiſh gouernment, kill princes; ſowe ſeditions, maintaine bawdie houſes, blinde the ſimple, abuſe the honeſt, betray the innocent, ſweare and forſweare, ſo it be for the popes profite, the Church will abſolue you, and if you miſſe the marke to hit the miſchiefe you ſhoote at, you ſhall bee a hanging Saint, till you bee taken downe to the Deuill. Oh fine perſwaſions, that infinite ſinnes by numbred prayers, inward curſes, by outward croſſings, an offence againſt God, by a pardon from man, ſhould be beleeued to be helped. A child cannot conceiue it, a wiſe man cannot diſgeſt it, and ſurely none but either blind women or mad men can beleeue it. If a man would but a little looke into their Idolatries, hee ſhould ſee a worlde of ſuch mockeries, as would make him

both laugh at their fooleries, and abhor their villanies. Their *k*iſſing of babies, their *k*neeling to wodden Ladies, their calling to Saintes that cannot heare them, their praying by the dozen, their ta*k*ing of penance, their pilgrimages to Idols, their ſhauings and their waſhings, their confeſſions and their croſſinges, and their diueliſh deuiſes to deceiue the ſimple of their comfort. Theſe with a worlde of ſuch trickes, as would ma*k*e *I*a*ck*e an Apes a fine Iugler: He that coulde ſee them with that cleare eye, that can iudge betwixt light and darkenes, woulde, if they were his friendes, be ſorry for them, if his enemies, laugh at them, and howſoeuer, or whatſoeuer leaue them, & ſay as he may ſay, that *Papiſtrie* is meere *Idolatrie*, the *Pope* an incarnate Deuill, his Church a Synagogue of Satan, and his prieſtes the verie locuſtes of the earth. But let vs leaue them to their loathſome puddles, and let vs bee than*k*efull to Almightie God, for the cleare water of life,

that

that in his holy worde, wee receiue from the fountaine of his gracious mercie, & let vs a little looke into the difference betwixt the Traiterous Papiſt, that dieth for his villanie, and the faithfull Proteſtant that dyeth for the truth of his conſcience in the beliefe of the worde of God.

The trayterous Papiſt will pull downe princes, and ſubuert Kingdoms; murther and poyſon whome they cannot commaund; The faithfull proteſtant praieth for princes, and the peace of the people, and will endure baniſhment, but hate rebellion: The proud papiſt will ſhewe intemperancie in paſſion, while the humble proteſtant will embrace affliction with patience: The Proteſtant cries to GOD for mercie for his ſinnes, the Papiſt giues authoritie to ſinne, when before the offence the pardon is purchaſed.

I ſay, was it not a ſtrange ſpeech of *Digbie*, through the blindneſſe of his bewit-

ched witte, that to bring the kingdome into the popiſh Idolatrie, hee cared not to roote out all his poſteritie.

Oh the miſery of theſe blinded people, that forſake the tru God of heauē & earth to ſubmit their ſeruice to the Deuill of the world, be Traitours to their gratious Princes, to ſerue a proude vngratious prelate, looſe their lands, goods, begger their wiues and children, looſe their own liues with an open ſhame, and leaue an infamy to their name for euer, onely to obey the command of a cunning Foxe, that lying in his denne praieth on all the geeſe that he can light on, and in the proude beliefe to be made Saints will hazard their ſoules to goe to the Deuill.

But how many millions hath this Deuill inchaunted, & how many kingdōes hath he ruinated, and how many maſſacres hath he plotted, and how many ſoules hath he ſent to damnation? God for his mercy cut him off or open the eies of all them Chriſtian princes, that they may

may agree together and pull him down. For during his pride, Princes that are of his Religion, will bee but as Copie-holders to his Countenance, Souldiers that fight not vnder his banner, ſhall bee as ſhake-rags to his Armie; Lawyers except they pleade in his right, ſhall haue but curſes for their fees: Diuines, if not of his opinion, ſhal be excommunicate out off his Church, Merchantes that bring not him commodities ſhall keepe no ſhops, in his Sanctuarie, nor Beggars that pray not for his Monarchie, ſhall haue any almes in his Basket: and therefore I hope, that God will ſo wipe off the skales from the eyes of the blinde, that both one and other, Souldier and Lawyer, Diuine and Laye man, rich and poore, will ſo lay their heades, their heartes and handes, and their purſes together, that where as hee hath beene long in riſing, and could not ſitte faſt, when hee was vppe, ſhall take a fall

The Araignement and execution

of ſodaine, and neuer riſe againe, when hee is downe: to which prayer, *I* hope all true Chriſtians will ſay *Amen.*

FINIS.

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